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(See page 123)

Group of Korean Church Members in Western Japan. (See page 120)

# THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXI JUNE, 1925 No. 6

## A History of the Korean People

J. S. GALE, D. D.

### Chapter XII

KOREA IN HER LONG history has had to deal with barbarian races that she has greatly disliked. One of the most powerful of these was the Wi, or Tartar tribe, that emerged, like the Mongols later, from the arid region of the Gobi Desert. These Tartars posssed themselves of all of North China and pushed south till they reached a line midway between the Yellow and the Yangtze Rivers, having the old capitals of Nakyang and Changan firm in their grip. Not being Confucian, but barbarian, they turned to the Buddha for a religion and said endless prayers to him for a hundred and fifty years *Om-mani Padmi Hum* (Oh the jewel in the lotus, amen!) We find these Wi's still in the saddle at the opening of the 6th Century. During the past hundred years envoys had been sent from Korea to them many times. Safety demanded it even though the feelings of the envoy were greatly outraged as he bowed before the unspeakable barbarian. Thus a close relationship had sprung up between this very select state of Confucius and the greasy, unkempt Tartar and his unlettered Buddha.

**Barbarian Neighbors**

Other states of China, more or less orthodox, composed of the men of Han, appeared and disappeared: Che (齊), Choo (周), and Yang (梁). Last of all came Soo (隋). The Korean knows all about these fleeting national entities and gives you his estimate and feelings regarding them.

King Yang of Soo who appeared in 605 A.D. was, says he, "the wickedest monarch that ever lived." His picture, so to speak, hangs still on the walls of Korea, as it has hung for a thousand years, a warning to all rulers. "He poisoned his father; took possession of his father's concubines; kept dancing-girls like honking seagulls all about him; built an immense palace at Loyang (遼陽) with two million labourers under the lash. He stocked his capital with rare fruits and flowers; beasts and birds gathered from all the world and then to make his days flow soft and sweet, he dug the Grand Canal which extends from Chinkiang on the Yangtze, to Tientsin beyond the Yellow River, six hundred miles and more. Up and down this he sailed with endless delight. His restless spirit was not satisfied even with this, and so he fitted out an expedition to punish Korea for not paying tribute. Chinese records say he "marshalled 350,000 men," Korean records, one million. At any rate his army was defeated by General Eulchi Moon-tuk (乙支文德) on the Chung-chun River (淸川江), North Korea, and this was the first step in his downfall. He was finally murdered by conspirators, and so China of

**King Yang of Soo**

the 6th Century passes from us on its inglorious way.

While these things were going on in Asia, Clovis, a name changed later to Louis, set up his capital in Paris, and founded the Frankish monarchy. France, how great to be, was emerging from the confused conditions of Europe, just as the Tang Kingdom at the same time emerged from the broken fragments of China.

**The First Louis**

At this time, too, we begin to hear echoes of the Turk. He comes in 551 A. D., like a midnight prowler, and looks over the Yalu, as he later looked over the walls of Europe. The Koreans, not liking his appearance, drove him off, sending ten thousand men after him. Had Korea fallen a victim at that time, the Far East might have wholly engaged the attention of the Turk, and so Europe had been spared all the miseries of Constantinople; but it was not to be. Korea was a fighting nation in those days and the Turks were out only for easy plunder. They turned their backs and moved off toward the Caspian Sea.

**The "Unspeakable Turk"**

This central region is the fountain head of all the barbarian tribes of Asia, unlettered, untutored, whereas Korea has neither part nor lot with them seeing she has ever drunk of classic lore from her earliest childhood. The writer's first recollection of Korea began with hearing the little children in the thatch-roofed school shouting in unison *Hanal-chun, da-chi, ka-mal-hyun, noo-roo-whang.*" All over the land went this sing-song. As you passed through the most distant villages you could still could hear it. Under the very ears of His Majesty, the King, it sounded out. How many little faces, unwashed perhaps, were aglow with the steam and pressure of *Hanal-chun, da-chi* it would be hard to tell. What were they saying and what did it mean? They were all reciting the *Thousand Character Classic*, the first book of the would-be Chinese scholar. It happens now that in the period we are studying this book was written.

**The Thousand Character Book**

It is called also the *Paik-soo Moon* (白首文) the White-haired Composition. The writer was Choo Heung-sa (周興嗣), a famous scholar of the Yang (梁) Kingdom of China (502-557 A. D.) The common story, though unconfirmed by authority, is, that Choo was imprisoned under sentence of death, when the king tossed him a thousand characters, in the handwriting of Wang Heui-ji, with command that he make a composition, before the next morning, to include them all and repeat none. Only thus would his life be spread. Choo accepted the challenge and by morniug light, we are told, the task was done. His hair however, had turned white in the effort. Hence it is called the White-haired Composition. This little book has become one of the landmarks of Korea, full of life and vigour still, though it has already seen one thousand four hundred years pass by. Older far is it than our oldest English: Boewulf or Caedmon.

In those distant days Silla had pushed her borders north and occupied the present site of Seoul and the magnificent hills that sit back of it. About the year 555 A. D. the king made a tour of inspection and placed on one of these peaks of Pookhan a boundary stone that originally had on its face 199 characters. Today only 128 can be made out, and these with difficulty. They seem to say that several kings met here and offered sacrifice, that victory was won by the king of Silla without soldiers or arms; that by way of high attainment he gathered to him the hearts of his people; that he visited all his state and rewarded those noted for sincerity of heart and true piety. As he climbed these hills he met a religious man who lived in a cave, and so he here set up the stone. This stone can be seen today standing on its lonely peak as it has stood since Ida ruled our rude forefathers as first king of of Northumbria. Near this stone is the very famous ancient temple of Seung-ka where the holy man lived in that distant day. The writer has many times visited the sacred spot and

**The Stone on Pukhan**

peered into the cave but the holy man is no longer there.

Moving about at the same time, and touching this and that with his stick of charcoal, was Korea's most famous artist, Solku (率居). The old record reads "He was son of a farmer, and from earliest youth loved picture making. When out cutting wood he used to make pictures on the rocks; and, while he ploughed, he would sketch in the sand with his ploughshare. Solku is mentioned in Chapter I along with Tangoon and the swallows. His shadowy figure that wears the artist's touch moves dimly across the Sixth Century.

**Solku**

About the beginning of the Sixth Century Silla took a fresh start as a nation and revised her laws and customs. In 503 she finally decided on the name Silla. Up to that time she had been called Sara, Saro, Kerim, but now Silla was fixed on as her one and only name. In 502 she put an end to the custom of burial-alive and thus greatly lessened the delightful sphere of Sinbad the Sailor. She began also the custom of giving the dead king a posthumous name of special honour. The name was not given till the king was dead, was not decided on really, so that today when we say King Se-jong we use a name that probably Se-jong himself had never heard. In England it was Queen Elizabeth living or dead. In Korea while the king lived he had a special name of his own, a *chon-ho* (尊號) which appeared on his seal. King Se-jong had four of them; but only after he died was he Se-jong. This custom dates from 514 A. D.

While Buddhism had won right of way in the north, there had been many a tussle over its place in the Southern kingdom, and only now, in 528 A. D., was it finally adopted as the state religion. The *History of the Three Kingdoms* gives this account of how Buddhism became established in Silla. "The king had long desired to promote Buddhism to a place of honour, but his ministers were opposed to it. While His Majesty was in these straits a courtier named Yi Cha-ton (異且頓) came forward to say, 'I have a plan by which Buddhism may succeed. Behead me please, and you will dispose of the matter forever.' The King said in reply. 'To begin a religion by beheading an innocent man would be a most contradictory act' 'But' said Yi, 'If you wish for the Buddha a right way, my death is necessary.' The king then consented so far as to call his ministers. Said they 'As we see these Buddhists they are a most peculiar folk; their heads are smooth like children's heads; their speech is most obscure and difficult to follow. Assuredly if Your Majesty make this the state religion you will repent of it later. We shall never consent no matter what you say. Yi Cha-ton then made his own reply, 'You ministers are quite mistaken; only in the wake of a wonderful man does a wonderful religion appear. This religion is deep beyond words, one that we are compelled to follow.' The king, seeing it was impossible to move his ministers, said, "You are the only one who speaks thus. I cannot follow you both, but we will have off your head and see.' Just before the knife was struck, Yi Cha-ton said, 'I die for religion's sake. If the Buddha has spiritual powers he will manifest them now.' Then they took off his head and the blood that spouted forth was white as milk. The onlookers wondered at this, regarded it as a miracle, and no further opposition was made to the Buddha."

**The Miraculous Buddha**

From this time on the Buddha increased and grew in Silla. His commands were written large for all to see: *Do not kill; Do not steal. Do not commit adultery. Do not lie. Do not drink. Do not seek renown. Do not overdress. Delight not in what the eye sees or the ear hears.* So markedly was the Buddha in favour in those days that King Sam-maik (三麥王) in 576 A. D. cut off his hair, dressed as a priest, and had his Queen likewise become a nun. Famous women donned the coarse dress, took the alms-bowl and the rattle in hand and went about saying *Kwan-se-eum Po-sal, Kwan-se-*

**His Commands**

*eum Po-sal.* (Saviour Kwannon, Saviour Kwannon). The casting of a great image too, was begun. One that occupied a place in the Yellow Dragon Monastery swallowed up 30,000 pounds of brass and 11,000 *poon* of gold. Think of it! Though the Buddha was born three thousand miles away on the distant banks of the Ganges yet, after a lapse of a whole millennium, he was here the mightiest influence moving in the hearts of men in this distant corner of East Asia.

Shall we glance for a moment at the life of one of the great priests of that day. His family name was Sul (薛) and his priestly name Wun-kwang (圓光). At thirteen years of age he became a teacher of the Buddha. His mind was broad and clear, and his wisdom far beyond his day. He loved to study and among his best friends were Confucianists and Taoists. His desire was to ascend far into the heights away beyond the noisy, jarring world.

**The Great Priest Wun-kwang**

When thirty years of age he went to live in solitude in the hills that sit back of Seoul, Sam-kak (三角) the Three Horns. There came a priest there, a stranger, and built him a temple, and practised the faith. Sitting one night reading his books and telling his beads, Wun-kwang (圓光) suddenly beheld an angel who came forward and calling him said, "Good! There are many who walk the way, but none more faithfully than you. Yonder priest has as yet not entered the outer portals. As he fails of attainment a jealous spirit possesses him. Go and tell him to move away, for if he remains here danger threatens you both. Go to him early in the morning and say, "Move away at once; escape for your life." On hearing this the priest said, "Why be anxious about the words of a disembodied spirit? I refuse to go." About midnight of of the day following there was a great noise heard like thunder. Wun-kwang hurried out to see when he found that a tremendous landslide had occurred that buried priest and temple alike.

Shortly after, the angel came again and ordered him to China, "Go" said he, "and learn, and later you will come back to save your people from destruction."

"But," said Wun-kwang, "the sea is wide and blocks my way. Please guide me." He finally reached China and going here and there, learned many of the deeper teachings of the Buddha. As with the man Moses, on one occasion a pagoda just in front of him took fire and, flaming up, blazed high The general of Soo thinking Wun-kwang an incendiary had him arrested and bound hand and foot. Suddenly the flames died down and the pagoda was untouched by even the smell of smoke. On this the general let him go, regarding him as a prophet.

In the 22nd year of Chin-pyung (眞平王), 605 A. D., he returned in the train of the envoy, and while on the tempestuous sea was met once more by the angel who said, "When you are safely home build me a temple in order that many may be blessed." As the years passed, he became known as the good father of his people and all the world rejoiced in him. The king himself showed him great favour and looked up to him as he would to the Buddha. Thus did Buddhism become firmly fixed in the land of Silla.

**The Young People's World**

Young people, in all lands and at all times, have had their special place. Forty years ago in Korea they were the most respectful and reverent of all youthful kind. They stood in the presence of their seniors with hands crossed in most attentive mien. Their behaviour to father, mother, king, and courtier was perfect. Good wishes at night and greetings of the morning were made with all reverence and a deep bow that touched the ground. Korea has shown many excellent qualities in the handling of her youthful world. One of her earliest attempts to specialize in this matter was in 532 A. D. when the King of Silla gathered carefully selected lads and had them sit under masters duly qualified to teach them every department of learning.

A young women's school was formed shortly after as well. One was called the Wha-rang (花郎) "Flowery Lads" and the other "Fairy Girls." They were taught duty, service, loyalty. Their grace and beauty filled the land.

Among those daughters of the East were two specially noted, Nam-mo (南毛) and Choon-chung (俊貞). Delightful was their world till jealousy, with its root of bitterness, sprang up between them. Choon-chung, (Honesty) forgetting her beautiful name, invited little Nam-mo to her home in a garden by the river. There she made her drink much 'wine,' forced her, in fact, till she was dead drunk; then dragged her out and dropped her into a yawning pool that waited beneath the cliff. A great to do was made and the end of it, was that one of the first ladies colleges of the world was suddenly closed and its four hundred pupils dispersed. Shortly after in 576 A. D. the boys' school was given up as well.

In spite, however, of this failure the Korean young woman has won great renown during her long journey. A marked faithfulness and devotion of soul has lifted her from the shadowy inner chamber to the highest places of honour. Under the year 577 A. D. I find in Kokuryu a famous minister called On-tal (溫達). He was a beggar in his early years with a twisted countenance and dishevelled hair. So widely known was he that, even in the Palace, On-tal the beggar was a name passed from lip to lip. The king's little daughter, it seems, was given overmuch to crying, which caused the king great annoyance. "You wretched child," said he, "I've decided to marry you off to On-tal the beggar." When she was sixteen he made arrangements for her marriage, not with On-tal, but to the son of a noted chief of state named Ko. She objected saying, "I am already plighted to On-tal by your royal command and cannot go back on it to marry another." The king, disgusted, said, "Then marry whom you please. In the night she gathered ten highly bejewelled daggers that were among the possessions of the palace, and made her lonely exit. She sought the home of On-tal when she bowed reverently before his mother. On-tal, at that moment, had just returned with a load of *neuti* bark on his back. She told them why she had come and the two were married. The Princess then brought forth her daggers and by exchange bought fields, house and slaves. She then had On-tal buy up the cast off horses that were dropped from the king's list. These were fed specially and cared for and soon were equal to the best.

**On-tal the Beggar**

It was the custom of Kokuryu to have a great state hunt on the borders of Naknang (Manchuria) on the 3rd Moon. All game taken on that occasion was sacrificed to Heaven and Mother Earth. The king went forth to share in the sports and the ministers followed him with officers of the army. On-tal, too, brought up the rear. His horses were the best in the field and outrode all others. His bag of game was the heaviest. The king called him and asked, "Who are you?" The answer was "I am Ontal" which greatly astonished His Majesty.

Just at this time, too, North Choo, which lay to the west of China invaded Che whose centre was about Peking. Her armies conquered all before them and marched on to Laotung threatening Korea. As the king went forth to stop this tidal wave, On-tal was the officer who led the van, and from the first he gained a signal victory. When rewards were distributed On-tal stood highest. The king sighed and said, "He is indeed a worthy son-in-law. Let's call up the belated forms of royal marriage and have him and the princess crowned with honour." He was made minister-in-chief and is indeed one of Korea's great men spoken of still today; a man made out of nothing by this determined, resourceful princess.

**The Valiant Princess**

As we cast our eye across the century once again we find it included the first Korean history ever written, gone, alas beyond recovery. This was Korea's opening age of music. As one listens today to the most unusual strains

that accompany the sacrifices to Confucius, or hears the weird bag-pipe whistle that keeps pace with the modern theatre, we naturally ask "Whence come these far-away notes blown on pipe or struck from harp-string?" We are informed by the *Tong-sa Kang-mok* (東史綱目) that a musical teacher named O-reuk (于勒) came from Ka-ya (伽倻), a little state near modern Masanpo, to Silla bringing with him a harp. The king hearing him was delighted, made him his musical master and asked him to prepare new tunes for him and his people. O-reuk made a special kind of harp with twelve strings, one answering to each month of the year. It was called a *kaya-keum*, or harp of Kaya, which name it still retains today). A contemporary it was, though no man knew it, of the "harp that once through Tara's halls the soul of music shed." The king appointed to O-reuk three specially gifted disciples, Ke-ko, Pup-ji, and Man-tuk. Ke-ko was taught the harp, Pup-ji, song and Man-tuk the dance. The king listened and said, "Happy, but not loose in soul; sad, but not to tears, this is true music."

**Korean Songs**

What did they sing in those far distant days? Let me suggest a sample as I seek through the old records:

Thou rapid stream that flows out the mountain gorge,
Pray don't be glad swift-winged to fly away;
When once you fall into the deep blue sea, there will be no return;
Let's wait before we go.

**Here is an expression of filial piety:**

That ponderous weighted iron bar,
I'll spin out thin in threads so far
To reach the sun and fasten on,
And tie him in before he's gone,
That parents who are growing gray
May not get old another day.

**Here is a love token:**

That rock heaped up on yonder shore,
I'll chisel out and cut and score,
And mark the hair and make the horns,
And put on feet and all the turns,
Required for a cow;
And then, my love, if you go 'way,
I'll saddle up my bovine gray,
And follow you somehow.

# Koreans in Japan

R. A. HARDIE

EIGHTEEN YEARS AGO when the Y.M.C.A. sent a secretary to work among the Korean students in Tokyo there were only a few hundred Koreans in Japan: at present there are about 150,000. Regularly organized church work was not begun until 1912 when the Methodist and Presbyterian Councils united in sending a pastor to shepherd the Christian students in Tokyo. In 1918 the pastor reported that the Korean congregation was the third largest in the city. In 1921 the direction of the work for Korean students in Tokyo was transferred to the Federal Council and its field extended to include all Koreans in Japan. The work in Tokyo was interrupted for several months following the earthquake, but has been resumed and the present pastor, the Rev. S. H. Su, reports seven groups in and near Tokyo.

Five or six years ago the Korean theological students in Kobe and Osaka began to feel responsibility for the evangelizing of the rapidly increasing number of Korean laborers in those and neighboring cities. Two or three groups were organized, but the students were unable to adequately superintend and meet the growing need, nor had the Federal Council's Committee funds to undertake it. In March 1922 the South Kyung Sang Presbytery, from whose territory many of the Christians had come, sent over the Rev. E. K. Kim who six months later reported groups in six centers. The following year the Rev. W. N. Blair, fraternal delegate to the Council of

Federated Missions in Japan, secured the interest of that body, which obtained temporary financial aid, and appointed a committee to act "in co-operation with a committee to be appointed in Korea." Pastor Kim was recalled and the urgency of the matter referred to the Federal Council which passed it on to the Korean Federal Council. The Korean Church was unable to offer adequate help and the Rev. C. S. Kim, who was taking post-graduate work in the Presbyterian Theological Seminary in Kobe, gave as much supervision as he could to the groups already organized, until September, 1924, when the Federal Council's Committee sent the Rev. Y. S. Pak to take charge of the work and asked the writer to visit the field as soon as possible, which he did during two weeks in November and December.

He found Pastor Pak in charge of 12 groups, four in Osaka and one each in Kobe, Heimeji, Akashi, Ogi, Nishinomiya, To-o-myo, Kyoto, and Nara, having a total enrolment of 333 adults, of whom 62 were baptized. Six of the groups had Sunday Schools for children with an average attendance of 30 and there were also six night schools with an average attendance of 27. With the exception of the student group in Kyoto which meets in a Japanese church, and one of the groups in Osaka which meets in the Church Missionary Society's "Pool Girls' School," each of these groups rents a room in which they meet for worship, at rentals varying from ten to twenty yen a month. They also meet all current expenses, including the rail-road fare and board of the students who conduct Sunday services and teach in the night schools. The Korean students of the Presbyterian and Methodist Theological Seminaries in Kobe and Osaka deserve great praise for what they have done and are doing; without their co-operation it would be impossible for Pastor Pak to give these widely separated groups anything like adequate attention. As most of the attendants are employees, they are free only at night. Pastor Pak says his regular routine takes him from home every day from 11 a.m. to 11 p.m., visiting tenement-houses during the day and teaching in night schools or conducting services in the evening. Judging from the two weeks spent with him I can testify that he is trying to do far more work than any one man can carry. His letters tell of frequent conversions and of steady increase in the work. In Feburary, he reported two new groups, one each in Osaka and Nagoya, with the total enrolment increased to 333. Of these, 294 are are men, 37 of them baptized, and 105 women, of whom 25 have been baptized.

According to statistics furnished by the Government-General of Chosen, the number of Koreans in Japan at the close of December 1925 was 120,238, of whom 18,194 were females. They are distributed in 48 prefectures, the largest number (53,000) being in the region of which Osaka may be regarded as the center. There are over 20,000 in Fukuoka and Yamakuchi, on either side of Shimonoseki. The number in the region of Tokyo and Yokohama is 12,000, and there are over 3,000 in Hokkaido. According to occuption they are listed as follows:—

| | | | |
|---|---|---|---|
| Officials | 72 | Miscellaneous | 8,898 |
| Students | 1,631 | Factory Workers | 24,200 |
| Sailors | 1,745 | Miners | 8,265 |
| Farmers | 684 | Stone Masons, etc. | 20,127 |
| Fishermen | 328 | Coolies | 31,171 |
| Traders | 392 | Geisha, etc. | 425 |
| Peddlers | 760 | Unemployed | 20,871 |
| Inn Keepers | 700 | Prisoners | 94 |

Some of the Koreans who have been in Japan for a number of years are making a good living. I met both women and men who have risen in factories to the position of overseers. A member of the group in Nara is a travelling salesman who makes 100 yen a month, and gives one-tenth of it to the Lord. The leader of one of the groups in Osaka, a clothier, employs several workers in his shop. The majority of men and nearly all the children wear Japanese clothing because it renders them less conspicuous than they would be in Korean dress. The condition of

large numbers of the day laborers is distressing in many respects. In the larger cities they congregate in tenement houses without 부엌 and 온돌, and with little provision for sanitation. I saw one two-story tenement house divided into sixty rooms, each nine feet square, occupied by 500 men, women and children, many of them without work. They prepare their food on "hibachi" at the entrance to the rooms or outside the building. Some of the factories provide comfortable and sanitary dormitories for their employees.

Many Koreans make a good living by keeping inns where the inmates are fairly comfortable. In two large inns between Kobe and Osaka are two night schools with an enrolment of 90 boys between 13 and 21 years of age who work in bottle factories. The innkeepers said that the boys earn 37.00 yen a month, 20.00 yen of which they send to their parents in South Kyung Sang Do. The wages of laborers vary from 1.20 to 2.00 yen a day. In many of the large cities of Kwansu there are Korean tailors, shoemakers, and shopkeepers, most of whom are able to save money. The men employed in factories and large plants earn from 1.20 to 1.50 yen a day. They are allowed off work two days in the month when they purchase "saki" by the tub, and gather in large groups to feast and drink, often terminating the day by a general fight in which it is said men are sometimes killed.

There are many reasons why every possible effort should be made to evangelize these people without delay. Until they secure work they suffer from lack of all the comforts and most of the necessaries of life. The majority of them are away from home in a strange land for the first time. They are exposed to temptations which will increase in number and intensity as their circumstances improve. They may have rejected the Gospel at home but under these circumstances they will be much more responsive to its appeal than when they were at home, or than they will be in the future if they succeed in making a living in Japan. Not a few of them are already Christians but unless provided with the means of grace they are in great danger of becoming discouraged and "drifting away."

It is unlikely that the Church in Japan will have the influence for good upon Korean Christians there, that the church in Korea has had upon Japanese Christians who have come to Korea. May it not be that God has a definite object in opening the way for the planting of Korean Churches in Japan ? It seems clear that we are under a double obligation to follow with the gospel those who have become our brothers and sisters in Christ, to the end that our fruit should abide and that through it we should bring forth more fruit.

It is evident that this rapid influx of Koreans, and its wide distribution throughout all parts of Japan Proper, creates a missionary situation which calls for something much more radical and extensive than the Churches in Japan and Korea have yet realized. The problem must be given earnest consideration at the Annual Mission Meetings, the Methodist Conferences and the Presbyterian General Assembly this summer and autumn. The Federal Council's Committee would not have been able send a worker to the Osaka district last autumn, if it had not been for the interruption of the work in Tokyo for several months last year. Even with help from the missionaries in Japan we have barely funds enough to support one worker another year. The Committee met with the Executive Committee of the Federal Council in March and made the following recommendations which were adopted :

I. That the Federal Council Executive Committees ask the Presbyterian General Assembly and the Methodist Conferences to join in the evangelization of the Koreans in Japan.

2. Looking forward to the time when the Korean Church can fully take over this work, we recommend that for the present the work be carried on under a joint committee of the two Federal Councils.

3. That we suggest to the Federal Council of the Christian Churches in Chosen that at

its fall meeting it appoint four delegates for the joint committee.

4. That we suggest to the denominational Councils that they reduce their membership on the committee to two each.

5. That since the cost of supporting each worker in Japan is approximately ¥2,000 a year, we ask the Presbyterian Church to provide ¥2,700 per year, and each of the Methodist Conferences ¥650, for the support of two more workers.

6. Whenever funds become available for new workers, in order to develop interest and support from their home base, the joint Committee will assign each a separate field in Japan.

7. In view of the great increase in the number of Koreans in Japan and the increase in the size of the work we recommend that the Presbyterian and Methodist Councils be asked to increase their contributions ¥500. each.

It is unfortunate that the Federal Councils meet after the bodies they represent: it is hoped however in view of this notice that they will give earnest and prayerful consideration to the question as to what ought to be done, and if possible make provision to carry out without delay any action that the Federal Council may recommend.

# The Work of The Salvation Army in Korea

Lieut. Commissioner W. PALSTRA

WHEN THE FOUNDER and first General, William Booth of revered memory, handed the then Colonel Robert Hoggard and his small band of assistants the flag which was to be unfurled in Korea he gave them the same commission and charge with which other officers of the Army had been sent forth to different countries, in order that in these lands they might initiate and sustain such a spiritual crusade as had been so wonderfully owned of God in European countries and amongst the people of the Americas. That commission was to the effect that they should ever seek the souls of men—that, as he, the Founder has so forcibly put it, they should, "go for souls and go for the worst". They were instructed not to endeavour to reap where they had not sown but rather to go forth to untouched fields, carrying the freedom-giving message of the cross of Christ to the darkest part of the country and by using the peculiarly distinctive Salvation Army methods help to establish the Kingdom of our Lord amongst the most ignorant and benighted of the population.

Army methods have surely provided that attraction which its work so powerfully exercises in every land. It was said of the Master that the common people heard Him gladly, and it is in humble and grateful acknowledgement of His blessing upon our ministry in this regard, in Korea as elsewhere, that we find the people do like to attend Salvation Army meetings. It is that indefinable something, that "draw" which prompted a well known dignitary of the Church of England to declare that he welcomed the work of the Salvation Army because, among other reasons, it appeared to have revitalized the almost lost art of "compelling men to come in". All of which, reduced to the compass of a simple sentence means that its officers and many of its soldiers are at all times ready to give of their best in love and in practical experience in order to serve the highest interests of the community, that people might understand the Gospel as being something which they need in just the ordinary and common round of their lives.

It is probably well known that the Salvation Army is not unacustomed to missionary

endeavour. We are now represented in many of the non-Christian lands of the earth. There is for instance a big and growing work going on in British India, which for many years was under the direction of Commissioner Booth-Tucker, who, while holding an important judiciary position with the Indian Government, was strangely drawn to the Army by what he read of its work in a stray copy of the "War Cry". He determined to go to London. He went—he saw—and....he was conquered, and decided there and then to throw in his lot with the movement. The work spread to Java, to the Island of Celebes and amongst the natives of South Africa and Rhodesia. Some few years ago we commenced in North China and for more than a quarter of a century encouraging progress has been made in Japan.

The experience thus gained must have been invaluable and yet it is quite evident that the start in Korea was not undertaken without a certain degree of trepidation—how could it be otherwise? In common with the experience of each of the missions, the Army pioneers were immediately faced with problems and anxieties which because of their number seemed to constitute one big puzzle. However, why unduly dwell on them? These were the days of preparation. The language had to be acquired—the "way in" to be found—the "manner" of things Korean to be caught, all of which meant heavy grind. If the early itinerating is to be regarded as being amongst the least part of the difficulties it certainly brought its own mead of trial and insistent attention, as when in the night watches creeping things and beasts of prey would be hot on the scent—but what does it matter and how helpful it is always to "will" to see the humorous side of any situation.

The Army has also had to pay the price in the blood of several of its most devoted people; there have been those who fell on the field of battle of whom we think that our risen Lord has been their Victory both in life and also in death.

We are carrying on in this same spirit. At the present time there are 156 corps, societies and outposts in Korea, that means so many centers of work. These are to be found scattered over various parts of the country and are directed by a trained company of 362 officers and local officers. The average weekly attendance at the meetings is close on 17,000. There is a considerable teaching and training work going on amongst young people and smaller children. An "extra" which is well worthy of special notice is the Salvation Army dispensary at Hong Song, from which center a large number of villages are served and quite a far reaching work is being done. At present there are in the Training Home for officers thirty cadets, who are receiving at this institution an intensive training of ten months' duration, after which they will be sent out as probationers under competent leaders.

We have quite large responsiblities in connection with social and relief work in Korea. For instance there are now 59 boys in the Boys' Home—it is interesting to note that nine of these are poor little beggar boys who were picked up from the streets during the last winter and are what may almost be regarded as the more permanent results of the special winter relief which was initiated in December last. It is simply splendid that the public of Seoul are so keenly anxious that *even the beggar boy on the streets shall have a chance in life* and we are glad that the Salvation Army is also able to do something to help make this desire a reality.

Brief mention should be made of the work at the Girls' Industral Institution, where excellent work is being done, albeit in a somewhat more quiet way. And so, calmly and earnestly we go forward and in looking to the future we gratefully acknowledge the privilege which every opportunity affords and are happy in the consciousness that as He is with us, our ministry of love and service is becoming increasingly effective.

# Some Educational Advances

## Union Methodist Theological Seminary

THIS YEAR witnessed the graduation of the third largest class in the history of the school. Fifteen men received their diplomas, bringing the total number of graduates of the school up to one hundred and thirty one. The graduation exercises were of unusual interest. Dr. Reynolds gave the address to the class which was greatly appreciated by the students and faculty.

The oldest member of the class had passed his fiftieth mile stone and the youngest was about thirty. A least half of the class were older men and had had much experience in the work. Seven had completed a high school education before entering the Seminary and one was a graduate of Pierson Memorial Bible School. Only two members of the class studied consecutively for the three years. The oldest member had been nearly fourteen years completing the work, others having spent quite a number of years taking the course. This is easily accounted for by the fact that they were kept out of school by the authorities of the church to look after the work. All but three of them have regular Conference appointments. Seven were already ordained. All of them have passed through a number of revivals and are men with a religious experience. Many of them have given a number of years of efficient service to the Christian ministry and are established leaders in their communities. Among them are some of recognized ability already, and others have the future still before them. Perhaps this will be the last class of this character the Seminary will graduate. The future graduates will be younger with better educational preparation but with less practical experience in the regular work of the Church. They will be able to do their course in less time as the school's requirement for consecutive work is more exacting. However, we feel it a great honor to send out men of the character of those who have just left us. God has greatly honored and used them in the past and we feel sure they will grace the Christian ministry for many more years to come.

*E. M. Cable.*

## The Presbyterian Theological Seminary, Pyengyang

THE EIGHTEENTH, annual commencement of the Presbyterian Theological Seminary of Korea was held on the evening of December 19th, 1924 in the West Gate Presbyterian Church of Pyengyang. There were 1,500 present to see the 26 graduates receive their diplomas. Rev. James S. Gale, D. D. of Seoul gave the address to the graduating class. The undergraduates presented each graduate with a medal appropriately engraved. The Seminary Quartette sang. The class representative, Mr. Yi Su Hyun made a short address on behalf of the class. One of the graduates who has a son in the ministry, one in the college and one in academy was surprised when his three sons appeared before him to show their true filial reverence and present him with a gift. These graduates are now serving God in nine of the thirteen Provinces.

*C. F. Bernheisel.*

## Severance Union Medical College, Seoul

THE JOINT commencement of Severance Union Medical College and Severance School for Nurses and Midwives was held on the afternoon of March 23rd. at the church on the Severance compound. The program opened with a procession of the faculty of Medical College and the seventeen graduates, all in cap and gown, together with the foreign nurses, graduates and students of the Nurses' Training School in their uniforms.

In the absence of President Avison, Dr. VanBuskirk, Vice-President, presided. In his opening remarks he told of the three American-trained Koreans who had been added to the staff during the past year and of others who are expected this year. Several members of the staff are taking post-graduate work in America or Japan and will be back later to take up their share of the work. The Nurses' Training School has been recognized by the government so that the graduates are now permitted to practise without further examination. A new isolation building, funds for which have been given by Koreans, is now being built, and Dr. Avison has secured a gift in America for a new hospital wing.

Dr. Ludlow delivered the address to the graduates and diplomas were presented by Dr. VanBuskirk, assisted by Dr. Oh, Dean of the Medical School, and Miss Lawrence, Superintendent of Nurses. Congratulatory adresses by government and provincial representatives were responded to by graduates speaking in Japanese, English and Korean.

Of the 17 Medical graduates, 12 are qualified as "regulars" to practice without further examination. Seven stay in the school, two as assistants on the teaching staff and the others as internes, four go to other mission hospitals and the rest into private practice. Of the three nurse graduates, one went to Ham Heung, one to her home and one remains in the institution.

*Harriet E. VanBuskirk.*

## Songdo Higher Common School

IN ACCORDANCE with the custom established at the very beginning of this school, we held communion services prior to the commencement exercises. At this communion service—with the school faculty as well as the graduating class present and the presiding elder, school chaplain and a pastor of one of the city churches who is also a member of our faculty officiating—four members of the graduating class were baptized. These students were unable to be present when Bishop H. A. Boaz baptized 82 students during the latter part of February after he had conducted a series of meeting.

This year's class of 37 was the sixth class that graduated as higher common school graduates, while since the school began the total number of graduates is 205. All of these 205 graduates profess Christianity and all save 5 received baptism before they graduated. A few lines about one of this year's graduates—a Songdo boy—whose family have for years been residents of this old Pine Tree capital city will help to show the change that is taking place in these conservative Songdoites, often called the "Jews of Korea" because of their natural business shrewdness and fondness for merchandising, and at the same time show the unique opportunity and responsibility of the present day missionary. For really the whole city is ready to give Christianity a hearing.

The young graduate referred to is of fine physique and nearly six feet tall. Some three years ago when I first came in contact with this young man he attracted my attention because of his build and manners (禮). The day or so before commencement one of the teachers told me that this student was opposed to Christianity. I invited him the following day to my home and was most agreeably surprised to find that he was anxious to become a Christian but his parents were opposed to it. He then related how when entered this school five years ago his parents even objected to this fearing, that later on he would want to become a Christian. He said he was soon going to leave his home and attend a government agricultural school and was thinking of being baptized without his parents knowing it. I urged him to try to get his parents' consent and agreed to get one of the Korean pastors to talk to his people. The next morning he had received his parents' consent and was baptized in the office of Mr. Yun Chi Ho.

*Lloyd H. Snyder.*

## Ewha Commencement

COMMMENCEMENT at Ewha Haktang this year marked an epoch in the higher education of Korean girls. The College Department, after fifteen years of pioneering service, graduated its last class. Since 1914, when the first women in Korea were given their college diplomas, 29 have been graduated from the College, and are serving in places of usefulness at home and abroad. The old High School, or College Preparatory had its last commencement this year, too. The Higher Common School will take its place, while the new registered "Semmon Gakko" or Special College, will supersede the College Department, which had laid such good foundations for the new work. Ewha College graduates have received college credit in accredited institutions in America, some graduating with distinction, one of them having been admitted to the Phi Beta Kappa fraternity. The advantage of the new registration will be that the work will have the stamp of approval of the Japanese Government, and the graduates will become recongnized teachers in Higher Common Schools. The new college, which expects to receive recognition very soon, opened in April with 70 pupils in the Liberal Arts and Music departments. These students represent almost every Christian body in the country and make a real "union college," although so far the Methodist Episcopal women bear the burden of this college alone. It is earnestly hoped that this will not long continue to be necessary.

Ewha has to have two commencement exercises every year, because of the different departments graduating students. The services were held in the First M. E. Church, as usual, and on both occasions the graduates, in white, led the long line of students who entered the church singing a hymn of praise. In the morning 41 were graduated from the Common School, and 38 from the Higher Common. In the evening 8 received diplomas from the Kindergarten Normal Training Dept., 11 from the College Preparatory and 6 from the College—104 in all. How one's heart swells at the thought of the possibilities of these young lives, and how thankful one is to know that they all go from school bearing the name of Christ and full of the hope of serving Him.

*Alice R. Appenzeller.*

## Keisung Academy, Taiku

GRADUATING Exercises were held on March 13th, in the Chapel of the Keisung Academy, the school for boys conducted by the Presbyterian Mission, North, in Taiku. There were eleven graduates. These boys had finished the fourth year only and their diplomas were merely certificates to that effect. Because our school as yet is without Government recognition, students completing the fifth year course have no more standing when it comes to entering a higher school than has a student who has finished but the fourth year work. So for two years now we have been forced by these circumstances to let our students go at the end of the fourth year and so let them make preparation for the college entrance examinations, which graduates of accredited schools do not have to take. We expect to receive Government recognition this year so that hereafter our graduation will again assume its real meaning.

*Harold H. Henderson.*

# Prism Pages

## Gain after Loss

GEO. H. WINN

MR. YOON was a young man who had a competence was healthy, enjoyed living and had no apparent reason to trouble himself about the future or the hereafter. He was a skillful archer and took great pride in his ability to send the arrow to its mark. As he had some means he decided to enjoy life to the full, but his wild career was suddenly checked. A trouble of some nature appeared and refused to depart. He consulted the native physicians and he was informed that it was the "great wind disease"—leprosy—and his heart sank within him. Where were all the fine times that he had planned? Where the joy of living?

Hoping against hope, he went from one doctor to another and tried this remedy and that in vain until all his money was gone, but the treatments gave no relief and he was undoubtedly going from bad to worse. His friends had deserted him, hope was failing and there was little left but a few years of anguish and suffering from the noisome disease and the leper's grave and after that a dark blank.

He cursed his fates and hated his leprosy. What had he done to be thus treated by the spirits? In his impotent wrath he cursed the disease with an intensity proportioned to his love of life. He became disfigured, unclean. From open sores fetid odors arose and he was despised. His hair fell from his head, his eyes became dim, his nose collapsed and his hands were distorted and the fingers sloughed off. Opening a wine shop in a small maket town his wife managed to eke out a living which kept soul and body together.

One day a new and strange thing happened, a man with a little pack on his back came and sat on the stoop of this poor leper's straw-thatched hut and began to tall of a new doctrine of direct worship of God and faith in Jesus who was a Savior of all poor and perishing mankind. These new and strange words fell upon eager ears. Surely if anyone was perishing he was, and he had tried every known remedy. Here perhaps was what he needed. A new hope suddenly burst upon his heart. He could not get to a worse pass than he was in already. So with trembling fingers he untied the strings of his ragged purse and took out a copper with which he bought a little booklet which he was told would tell him about this new way of life. To his disappointment he found his dimmed eyes unable to follow the small print, but he laid the book carefully aside—for who knows what strange influences for good might come from this doctrine taught by these foreigners and their followers. He knew not the meaning of faith, but in a vague way he put his trust in this religion and perhaps it was faith that in an indefinite manner made him call for help from the Savior of the perishing.

Perhaps the Lord saw that he had faith to receive a blessing. At any rate after a short time he found that there was an improvement in his body. He felt sure he could detect the change, and it seemed as if his eyes were clearer and so he took down the little booklet and to his delight found that he could read again. Eagerly he devoured the Gospel of Matthew, and as he read his heart was smitten and he began to see in Jesus a Savior of men's souls, a giver of eternal life, and that in man's heart there was a disease as desperate, or more so, than that of leprosy. As he read his heart was convicted of sin and he called for mercy for his poor sin-stained soul and God answered and heard.

In the meantime his feet, which had been open running sores became better and so after

many days he finally decided to hobble down the valley, some ten *li*, to the nearest church. Here he finally put in his appearance one Sunday morning and announced that he, too, was a believer in Jesus. The Christians spoke up and asked "What! Do you think you can be a Christian and run a wine shop? No Christian can have anything to do with wine." At this his hope and joy fell. How could he give up his wife's selling of the wine! How could he work! It would mean starving to death! He could not do that! A terrible struggle began in his breast and the devil did his best to get back the soul that had slipped from his hand. But God is faithful and knoweth His own and none shall be able to able to pluck them from His hand. He fought the battle through and decided that rather than have a sufficiency and disobey God it would be better to obey and starve. But obedience did not prove to mean starvation. God provided for his needs in a wonderful way. Old debts were paid him, kind neighbor helped, so that it seemed as if he were being fed by special messengers, as Elijah of old, but God did not intend Elijah to be fed permanently this way, neither did he intend to continually feed this man so. The Lord opened the way for his entrance into the Taiku leper asylum. Here all his needs were amply provided for until his Lord took him. His life was indeed an example of the power of the Gospel of which he was not ashamed and to which be bore abundant testimony.

Soon after his conversion, during the long watches of the night when sleep was denied instead of bemoaning his fate he spent the time in committing to memory the book which had brought him salvation so that he was able at the time of his death to repeat almost all of the Gospel of Matthew.

From the time of his conversion he never ceased to *praise God for his leprosy*, for his heart had been turned utterly away from things spiritual and so he felt God used this disease to call his attention to other things than the things of this life, and bestow on him true and eternal blessings, and he testified that at death he would say goodbye to the leprosy as to a faithful servant. Such is the brief story of Yoon, whom God chose and gave eternal life, and at the last day his corruptible body shall be changed and raised incorruptible and then shall be brought to pass the saying "Death is swallowed up in victory."

# About the Language

H. D. Appenzeller

"YOU were born here and of course the language all came back to you, I'm sure," ventures the stranger in misguided pleasantry. Misguided, I say, for underneath this statement there is the assumption that there is some royal road to knowledge, the royal road of birth-language by divine right, as it were. But no, that myth has been exploded, and the hard fact remains that anything worth learning requires work. That is hint number one, anyone and everyone who wants to get the language has to work at it, in class and out of class. Work formally and informally, become a child again and repeat as you go along the street some happy phrase, just as a youngster will say again and again some word that strikes him as interesting.

The second hint I would drop is in principle what Dr. Palmer has so well expressed in the the January number of the "*Bulletin*" of the Institute for Research in English Teaching, I tried to do this very thing, using Mr. Stokes' book as a basis, but this is the idea "Memorize perfectly the largest number of common and useful word-groups." This means automatic speaking of word groups, being able to say them while you think of something else. You do it in English right along. You'll have to do it in Korean too. Mr. Palmer says further "Associate it as a whole with its meaning as a whole, do not pay too much attention to the

individual words or syllables of which it is composed." That is, associate with the idea of "Good morning" the words "Have you eaten your breakfast" and say it until *that* comes out instead of something else wrong.

My third hint is intenation, inflection and rythm. I am not trying here to speak only of accent. To my mind that is all involved in the above. If you get the swing of the thing as the Korean gets it you will be understood.

In the fourth place I have found reading the Bible aloud, for half an hour each day, a very helpful practice. Of course it is necessary to keep your teacher awake in the process and get more than a perfunctory grunt of approval or well-meaning "You speak so well" from him.

Whatever your place may be it seems of vital importance to me that from the very beginning, except of course while in the Language School, one ought to have some other job than just the language to be able to turn to. Not anything that takes much time, but just something that brings one in touch with Koreans for a hour or so, some sideline that would help you and the other fellow too, and while you are working at the language as your chief job learn something new through direct association. With me the words that have stuck the tightest are those that come through some definite and particular association. You hear a new word, you are a discoverer, you hoard it in your mind for a time going over it again and again, and then casually sometime you spring it. No one knows but yourself of the thrill of that moment. If you have done it right no one *will* know for they will think it is just natural, but you will know and in getting your idea across to your fellow man that thing called "the language" will vanish in the satisfaction of exchanging thoughts. You will enter into your "divine right," the right of communion of soul with soul.

# Some Experiences in Language Study

M. B. Stokes

ON MY WAY OUT to Korea for the first time, as well as I can now remember, I was much concerned about the problem of learning the language and gave myself to definite prayer that God would give to me His divine assistance in acquiring the strange tongue. I have no doubt that this prayer was answered, and I believe that what facility I have gained in the use of the language is due largely to circumstances brought about under the gracious direction of God.

When I reached Korea I found myself literally in the possession of a passion for learning the language. I had been in active evangelistic work in America, and I wanted to preach the Gospel to the people of Korea in their own tongue. This desire to preach to them and to talk with them was so strong that it acted as a constant and powerful urge upon my soul.

The Korean language was always interesting to me. It was never much of a hardship to spend long hours upon it every day. Beginning the study a few days after arrival, the work was continued with almost no let up winter or summer until the meeting of our mission about a year later.

The best bit of advice in regard to language study given to me came from Dr. R. A. Hardie "Don't learn conjugations and declensions." That was his advice. It was short, but it was certainly to the point. It was to me a revolutionary statement. All of my language study hitherto had been, to my sorrow, very much concerned with learning conjugations and declensions. Needless to says that Dr. Hardie's advice was like balm to my troubled soul. And it was most practical advice too; for if one is not to bother about learning conjugations and declensions there is only one thing

left to do, and that is to *learn the language.* And let me say in passing that to this good day I have never learned Korean conjugations and declensions, and the only way I could decline a noun or conjugate a verb would be to sit down and think it out.

Two books were of great help to me: Mrs. Baird's "Fifty Helps", and "Scott's Manual". The former was indeed a help. It was like a bright ray of light in a dark room. For weeks I kept my mind open to its clear light upon the deep gloom of the strange tongue, and under its influence gradually I commenced to see the high places in the language. "Scott's Manual" was of great help to me on account of the large number of sentences in it. A few of them were perhaps not the best Korean, but most of them were good. I proceeded to memorize them. Sentence after sentence I stored away in my head and it was not long before I found that I could under stand a good deal of what was being said around me.

I began preaching very early. The Korean Christians of eighteen years ago were wonderful people along the line of being longsuffering, patient, and kind. I marvel to-day when I think of how quietly they sat under that early preaching of mine. I suppose they must have wondered sometimes what the young missionary was trying to say, but they did not let me know anything about it. I shall never forget my first sermon. It was at a little church near Seoul, my first and last effort, yes, effort is the word, at that place. I have never been back again. I hadn't intended trying to preach, but the Korean preacher who was my dependence on that trip came to me and asked me to preach Sunday morning. Well, I consented to make the effort, and for thirty-three minutes, I believe, I held forth on "Blessed are the pure in heart, for they shall see God". I doubt if anyone ever preached in Korean with a more meager vocabulary and a slighter acquaintance with the language in general than I had at that time. It was, however, a great help to me. The ice was broken. I had plunged in. And the water was not quite as cold as I had thought. From that time on I commenced to preach pretty regularly, and before the first year closed I think I had made about two hundred attempts. Sometimes it was very hard for me, at times indeed it was real suffering, but I felt that it would be the best thing in the long run, and kept at it. I would certainly advise this method for all who can get some Koreans who are willing to undergo the pain of listening to a young missionary. And this kind of people can still be found in the country districts.

In the providence of God, I secured one of the best language teachers Korea has ever produced. I had him for about two years, I believe, and I literally wore him out. He never entirely recovered from the strain. He afterwards attempted to teach again, but the memory of his agonizing struggle with me was too strong for flesh and blood, and he gave up the fight, becoming just an ordinary teacher, giving good, honest service, but no more than that. With me he was different. I was his first attempt, and to him it seemed a grave responsibility. He seemed to have the idea that it was up to him to get the language inside of my head. If I failed to do well he seemed to think that it was his fault. Working along this line he never got tired of correcting mistakes in pronunciation or in construction.

Perhaps it was due to him that I got the idea of the possibility of a practically perfect pronunciation. I still believe that it is possible for the average westerner to speak Korean approximately with as good a pronunciation as a native. But it will generally, perhaps always, require the expenditure of much time and effort. I spent a great deal of time upon pronunciation. Some of the words I learned to pronounce only after long practice. I found the aspirates hard at the beginning, but it did not take nearly so long to learn how to pronounce them as it did to get the sounds beginning with the double consonants. I believe, too, that most foreigners have more dif-

ficulty with these double consonants sounds than with any others.

But this rambling article is long enough. Let me say in conclusion that I am still working away at the language. New words and new constructions are coming in all the time, and it keeps one hard at work trying to keep up.

# Seoul Young Women's Christian Association

MRS. YOU KAK KYUNG LEE

SEVERAL TIMES reports of the work and progress of the Young Women's Christian Association have appeared in the "Korea Mission Field" but it has been mainly in regard to the notional work, so this time I hope to tell more about the City Y.W.C.A. We are very thankful to God for the way He has lead us during the past two years and for the opportunities He has opened up before us. We have not done any great work yet but we feel that we have made much progress.

*Building :*—For nearly a year we have been located in our own rooms in a small building within the grounds of the Seoul Evangelistic Center. We would be glad to have our friends in Seoul or those passing through visit us at any time and see our work. The building has been furnished by us and by gifts from various friends. We have a small library which is open to our members at any time.

*Educational Work :*—Since last summer an English night school has been held at the association rooms. It has been attended by teachers and other young women in the city who were anxious to study English. Since February we have started a Working Women's Night School. We have three classes from 7. to 9:40 every night except Wednesday and Sunday. Over half of the students have just started the Korean alphabet. There are many more women who wish to come to this night school, but we have no room for them. There are many factory girls among them. All the teachers are volunteers.

*Religious Work :*—During the past year weekly prayer meetings were held on Sunday afternoons at which the pastors of different city churches spoke. In the fall there was a series of prayer meetings held every night for a week. The speakers were leaders of religious thought in the city and the meetings were attended by the young people.

*Social Work :*—Founder's Day was celebrated as last year by a meeting at the Central Y. M. C. A. building. There was a musical program followed by a short exercise representing the women of other countries bringing greetings to our Korean Y. W. C. A. because they hah been recieved into the world family. A debate was held in the Central Y. M. C. A. and the proceeds were sent to organizations that were helping destitute people in the country. Several gathering and social evenings for those interested in the work were held in February at the time of the Korean New Year. Since January we have started a knitting class, held every Tuesday afternoon ; Mrs. Green leads and over ten ladies, almost all of whom have never been in any schools in their lives, come and learn.

There are about 130 members of our Association, four of whom are life members, and five special members. Among the professional and business men of the city there are about thirty who are loyal supporters of our Association. It has been my privilege during the past year to be general secretary.

In February at the monthly meeting of our City Association, it was decided to begin a small hostel for school girls for which purpose it was decided to raise one thousand yen. Each member has undertaken to collect ten yen at least. Although the full amount has not yet come in, about four hundred yen has been gathered. It has taken over one month to find a suitable building; that means good location, good house, and reasonable rent. As yet we have not been successful but we are still hoping that in a few days we may be able to begin. We thank you your all for help and interest on our behalf and trust that you will continue to pray for us.

# From Beggars to Workers

H. B. Newell

MUCH CHARITY WORK has been done in Seoul during the past winter to make life more endurable for that large company of folks who form the fringe of society, living just beyond the border of self-support. This work has been shared by officialdom, by Christian and Buddhist organizations, and by individuals, all in most commendable spirit. Out of these special efforts of the past few months there should grow, and doubtless will grow, some more permanent agent for this sort of relief work that will function effectively in all times of need.

An interesting case of individual effort that came to my notice was that of a Japanese rice merchant whose modest store is on a neighboring street, and not far from the railway station. As the cold weather came on he was moved with pity at the sight of the many small boys around the station and on the broad streets begging alms, and having no place of shelter for the night but such boxes as they could find to crawl into, or door-ways where they could find a slight protection against the bitting winds. His Christian spirit prompted him to clear out one of the rooms of his establishment, put in a stove, and have the word passed around that any of these boys who had no place to go for the night was welcome to the use of this warm room.

At first with caution, but gradually with confidence they came to accept the almost unbelievable boon of comfort and sympathy, and came also to look upon their benefactor as "Father". Whatever his first idea may have been, the result of his kind thought was that he found himself the 'father' of about fifty small boys,—and no twins among them. Certainly no two were dressed just alike.

For a while he sent them out in the morning to beg as usual, and told them he would act as their banker if they wished. This office was soon accepted in confidence, and at night they returned to deposit their 'earnings' of the day,—five sen, or ten, or twenty, and in one case one yen was turned in. With the growing confidence of daily association, he gave them a talk one day, telling them that as between begging for a living and working for a living, he believed the latter was the better way and had more promise for the future. If any of them thought that way and wished to try it, he would find jobs for them. A consultation followed, and most of them agreed to try that plan. The "Father" had anticipated this, and had some jobs all ready for them so in the morning a part of them went out into the great venture, while a small minority stuck to the old paths. On returning at night the workers found not only the warm room, but a warm supper waiting for them. The beggars were just as welcome to the warm room, but the hospitality stopped there. The workers had entered into a new life, and were happy and enthusiastic over the new experiences; the beggars found no great joy in existence, and soon asked to join the workers. So with no lecturing or scolding or reprimanding this whole little company was won over to the side of industry and self respect and happiness. It would be hard to imagine more genuine joy exhibited than I witnessed one night when a platform car stopped in front of this rice shop and discharged its packed load of small humanity, getting back 'home' after a day's work at the car barns cleaning car windows.

The next step in this interesting development was to provide something in the way of spiritual culture for these little brothers. For this purpose a Sabbath morning service was arranged in their sleeping room, where settees were placed, hymn books and Testaments provided, and some of the Korean church pastors of the city brought in to get their voices attuned to spiritual songs, and their

hearts touched by the spirit of Him Who became poor that we through His poverty might become rich. The response has been most hearty on the part of that strange audience of about seventy that now meets on Sunday morning; the sordid rice shop has become a sanctuary, and to many of these little ones who have found a haven here, it seems very like the gate of heaven.

# "The Christian Messenger."

R. A. HARDIE, M. D.

A RECENT ADDRESS to the Editorial Council of the Religious Press in the United States of America by the Rev. Dr. S. Parkes Cadman draws attention to several features of the Christian press and its value to the life of the nation, which should stimulate the missionary body in Korea to increased interest in THE CHRISTIAN MESSENGER, the organ of the Protestant Churches in Korea.

Dr. Cadman says that the religious press in every land serves the highest interests of the nation and that the whole Christian enterprise is indebted to it to a much greater extent than is generally realized.

The problems of the nations which are the most important and the most difficult of solution are the moral problems. Problems of this nature are dependent upon an educated public conscience for their solution, and in Christian lands they are kept steadily before the Christian body by the religious press. How much more necessary therefore is a family religious paper in lands that are only partly evangelized. In such lands the secular press gives scant place to moral questions, and when they are dealt with it is often adversely. If the Christian constituency in Chosen is to be protected from wrong influences and become a positive force against evil it must have the benefit that accrues from reading regularly a throughly Christian paper which keeps them in touch with the progress of Christianity at home and abroad. Those who realize that the secular press is a source of great danger know that the weekly Christian paper can be a powerful agency in counteracting and leavening its influence for evil. What is more important, especially where the liberty of the press is limited, is that it can be the medium of instruction which will so quicken and develope the spiritual life of believers that they will be proof against what would otherwise lead them astray.

The circulation of the "Christian Messenger" is gradually increasing. The distribution of 3,500 copies means not fewer than 12,000 to 15,000 readers weekly. It is true that it has to be subsidized to the amount of nearly two thousand yen a year. But how many of us realize that most Church papers in our home lands have to be subsidized much more heavily than this? During the last quadrennium the denominational organs of the Methodist Episcopal Church, had to be subsidized to the amount of $767,346.00 (U. S. G.) "The Christian Advocate" (New York) received $132,196.00 subsidy; "The Epworth Herald" $101,508.00; "The Central Christian Advocate" $101,362; "The North Western Christian Advocate" $65,321.00; "The Western Christian Advocate" $48,498.00. The "Advocate" which published this information says that "the problem of conducting a Church paper so as to make it pay its way is becoming increasingly difficult." Will some missionary please report for the Presbyterian Church organs.

The greatest difficulty of the "Christian Messenger" has been to hold its subscribers; not because they intentionally discontinue the paper but because they are not accustomed to dealing with post-office money-orders and have not attained the habit of promptness in renewing even when notified that their sub-

scription has terminated. Many subscriptions in the home-lands lapse from sheer neglect. There would be many more if post offices were 20, 30 and 40 li distant and communications were as difficult and uncertain as they are in the country districts of Korea.

If all our missionaries engaged in evangelistic work would undertake to get subscribers and collect subscriptions, as an example to pastors to do likewise, the circulation of the "Christian Messenger" could be increased three-fold and made self-supporting next year. It has increased from 2,600 to 3,500 since last August, and the subsidy needed will be less than in previous years. Meditate on what it would mean in the way of education and inspiration to the Christians in your district and to the future of the Church if the present membership can be trained to realize their need of the Christian family newspaper.

# Prayer and Bible Study

W. A. NOBLE, Ph. D.

THE OUTSTANDING WORK of the Seoul District for the past few months has been the special gatherings for Bible study and prayer. Five such gatherings have been conducted within a period of six months. One for the preachers, for prayer only; one for the pastors and such laymen as were desirous of attending, and three for students.

The first was called a " Retreat " where the men and Bible women gathered to seek a deeper work of grace. The Southern Methodists united with us in this work for the first time. About sixty persons spent three days shut out from the world. There were twenty-four services during these three days with twenty-three persons leading the hours of devotion. Most of the time was spent in prayer, in which all present took part, as no leader was allowed to speak over ten or fifteen minutes. The results were a renewal of a closer walk with God, an enthusiasm for the work of the church, a love for each other, a new loyalty to the church and an enlargement of vision for our future with a deepening faith.

This would mean much in any land, but in a land where the whole force of society is aimed with deadly purpose against the church and against spiritual things; in a land where the terms used to describe a regenerate man not only have no meaning but sound like the babble of children and utterly foolish, such a strengthening of heart as was brought to these leaders by means of the "Retreat" means more than any statement concerning them could convey.

Touching the question of heathenism that Christianity has to overcome, *there* is one element hard to be understood by people in America and one hard to learn by the missionary. Fudamentally the Asiatic spirit is to climb to eminence by treading down not only rivals but also all and any class of people that can be used as a stepping-stone to that end. The habit of patience and persistency only adds to the painful results of this spirit.

When people in the Church are not really Christians one or more leaders may arise who will assume an attitude of aggression. The spirit will sometimes move under the cloak of an "indigenous church" advocating independence. Sometimes it will be to antagonize pastors and leaders, or to become anti-foreign. It is always deadly to a spiritual life, sometimes reaching volcanic violence in which it holds nothing sacred, neither the church, its doctrines, its reputation, nor the good name of long tried church leaders. It is of the jungle—savage.

The "Retreat" brought together men who were suffering from this aggression on the part of heathen elements in the church, and some who had been swept into the stream of

bitter feeling and sentiment. They sat together and talked their heart experiences through and prayed over their own imperfect hearts and for each other.

In what I have written of the blessing they received during the "Retreat" there is a deeper meaning than could be in the words describing a similar gathering in America. They went forth "rejoicing" as did the disciples of our Lord when they left the upper room to meet the hate of the Jews.

During the years since the World War the student class in Korea has become very aggressive, lacking much in the spirit of "humbly searching for the truth". The recent revivals that have swept through the schools and the colleges, bringing these future leaders of the church and of Korea into close touch with God, have a profound meaning that can not be measured.

Our people are slowly learning the lesson that for each to be Christlike is to love Him and so naturally to love each other; that in the church there is no racial cleavage, social distinction; no yellow, brown or white. These meetings, I am saying, stand for these things and there is little hope of winning the East to Christ unless the church leaders can fully attain this Christlike spirit.

At a recent meeting for Bible study we conducted three periods each day for devotional purposes. At the close I asked the members to covenant to take the Sermon on the Mount and live it in every detail for a period of one week, stressing the injunction, "Whosoever smiteth thee on the right cheek turn to him the other also,—love your enemies" etc. You might wonder I did not say longer than one week. I shall write of that later. Few would hesitate to make a trial for righteousness for a short period, and a trial will show anyone that to live Christlike is not a pretty sentiment but involves a profound soul upheaval. It is easy to explain away the force of our Christ's teachings, but if one soberly puts it into practical daily living, lives it as He lived it, there will be several things staring one in the face: the turpitude of sin, and the judgment, and the standard of holiness that God presents. We have been striving to make these things known during the last months in the special prayer gatherings and Bible study.

# Notes and Personals

**Left on Furlough**

Rev. and Mrs. L. T. Newland and family, of Kwangju, left on April 24th.

Miss Georgia Hewson, of Kwangju, left on May 28th.

Rev. A. F. Robb, of Hoiryung, left on April 27th.

Mr. and Mrs. B. P. Barnhart, of Y. M. C. A., Seoul, left on May 25th on account of the long-continued illness of their little daughter Patsy.

Miss M. M. Rogers, of Songjin, leaves in June.

Rev. and Mrs. J.F. Preston and family, of Soonchun, leave on June 8th.

**Returned from Furlough**

Miss A. L. Greer, returned in May to Soonchun.

Rev. and Mrs. J. N. Mackenzie and family returned May 16th to Fusanchin.

**Deaths**

Mrs. F. M. Stites, wife of Dr. Stites, of the M. E. Mission, South, and formerly at the Severance Hospital, passed away at Louisville, Kentucky, on March 29th. She leaves two young children.

Miss P. G. Randle, who recently returned from furlough and was appointed to Chulwon, died on May 19th after a few days' illness.

Wesley, the infant son of Rev. and Mrs. F.J. Briggs, passed away on May 20th at Seoul, (Oriental Missionary Society).

**Birth**

To Mr. and Mrs. Lloyd P. Henderson, of Hingking, a daughter, Dorothy Jean, on April 21st.

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Mr. and Mrs. T. E. Wilson, of Columbus, Ark, are visiting their son, Dr. R. M. Wilson and family at Kwangju.

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Mr. Fletcher Brockman, of the International Y.M.C. A., New York, paid a flying visit to Seoul in May.

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Mr. and Mrs. F. S. Shipp of the Y. M. C. A. arrived in Seoul early in May, passed on to China and hope to return to their appointment in Seoul the first of July. These friends were Y.M.C.A. and Y.W.C.A. Secretaries at San Jose before coming out.

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